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THE COMING NATION.

BY H. C. GOODRICH.

Down in the fast on-coming years
Breaks forth a gleaming light;
It comes at last, dispelling fears,
And blinded mental sight.

Awake! ye nations of the earth!
Cast fear and doubt away;
The iron fetters from thy birth
Shall fall from thee to-day!

Arise! arise! a world's set free!
A sword of justice high
Doth flash and gleam o'er land and sea
From earth to blue domed sky.

Away! away thy bondage fling!
Away thy doubts and fears!
For all the wide world now shall sing
With joy the coming years.

In line! in line! a great voice clear
Rings round and round the world!
It calls to thee, "Be of good cheer,
Thy flags be all unfurled."

March on! march on! my people one;
O sing thy songs with zest;
Thy God shall light, as noonday sun,
Thy pathway into rest.

Come up! come up! all nations come!
A feast for earth is spread;
Thy cup of joy o'erflows the new
Because the old is dead.

A world's bells ring, ring round the earth;
And joy flows not apart;
For nations now by one new birth
Are joined in hand and heart.

Chicago.

Everything that we have wrought in selfishness shall perish with us, while all that we have done in self-forgetfulness for the good and blessing of others shall live after us.

RELIGIOUS PRINCIPLES OF THE PEACE MOVEMENT.

BY REV. JULIUS E. GRAMMER, D.D., BALTIMORE, MD.

Read at the Sunday Session of the Chicago Peace Congress.

"Peace on Earth, Good Will toward Men."

MY FRIENDS — We have met on this day consecrated to high themes and holy resolve, to consider the claims of the Peace Congress and the principles of the Peace movement as consistent with the religion of Christ, and supported by His example and teaching. It is not strange then that ministers of the Gospel should be here, nor are we at a loss for a text on this Lord's Day. The angel sang at His birth, who was the Prince of Peace:

"Peace on earth, good will toward men."

It is an auspicious sign of a great future in the life of this and other nations, that in connection with the World's Fair there should be a Congress whose object is to cultivate "peace on earth and good will toward men."

If there is truth in the sentiment of the poet that "peace hath her victories no less renowned than those of war," we may well strive to add to those trophies which shall eclipse the bloody record of battles.

It is recorded of Wellington that at Waterloo he said "next to a battle lost, the saddest thing is a battle won." The pride, pomp and circumstance of war are all clouded by the tragic fact that so many precious lives have been sacrificed and so much of sorrow and distress have followed in the path of contending armies. What a price has been paid for those victories, which have often been only temporary or at least which could have been won by appeals to reason and justice!

The "World's Fair" is an exhibition of the *progress* of nations and of a *progress made in time of Peace*. War has done more to arrest that progress than any other cause that could be named. The Latin proverb is "inter arma, silent leges." And not only is the voice of justice and law hushed in the dread clamors of these death-dealing engines, but virtue and truth, happiness and human sympathy, are all swallowed up in the vortex of hate, ambition and cruel jealousy.

If the spirit of the Bible is to be cultivated and practised, then we are to strive for that happy time foretold, when nations shall "beat their swords into plough-shares and learn war no more." The Redeemer of the world has told us that His reign is to be introduced not by might nor by power, but by His Spirit. *Truth* is the weapon which shall reach the conscience and heart and intellect of men; and as by a sword of light sever the garments of pride and prejudice and hatred, which hang

like a pall over the world. The Peace Congress would really echo the words of God in His controversy with the human soul, "come now and let us reason together." Over the waters of strife it would send forth the dove with the olive leaf in its mouth to speak, in the language of symbol, the truce for which the nations sigh.

No sublimer purpose could animate the minds of this century in this and other lands. Christian statesmen and philosophers, men of culture and of high character, are realizing more and more that *war* is the resort of the savage and barbarian of the lowest form of gregarious life. As man is a social creature, he is dependent upon his fellows both for happiness and true progress. War is destructive of these purposes, and dethrones reason and exalts brute force.

Our Lord commanded His apostle to put up his sword and taught us the lesson of submission to Providence and of trust in the protection and defence of God. He refused to summon legions of angels to his defence and conquered by patience and faith. He was the "Prince of Peace" and his kingdom is one of "righteousness and peace."

It has been said that "war is a necessary evil." It may as well be said that sin is a necessary evil. As man is a rational and responsible being, he is to be governed by those appeals to his reason and conscience which are ordained of God as means of his restoration to a right mind. "Love is the fulfilling of the law;" and "Love worketh no ill to his neighbor." The religious principles of the peace movement are really founded upon the precepts and practice of Christ. They seek to supplant the pride and ambition, the covetousness and madness of the depraved nature of man by that spirit of forbearance and benevolence, which must, in the end, overcome the powers of carnal warfare. As Christ is "Lord of all" He can hush the storm of worldly contention as well as the swelling sea and lo! there shall be a great calm.

Our trust in this movement is in that power which can turn men's hearts as the rivers of waters. As we believe in God and the Gospel of His Son, so we believe He can make men of one mind and make them to realize that they are all brethren and sons of one father.

It has been pleaded for war, that it is necessary to preserve the balance of power. But such a plea is not founded in reason, for the balance of power, whether among nations or individuals, is not dependent upon brute force but upon those laws which govern the universe in the distribution of God's gifts, and in the faithful use of them. Virtue, intelligence, industry and providential causes beyond the control of men, produce inequality in power, and so it must ever be "that some are and shall be greater than the rest." The balance of power, when sought to be preserved by war, has been shifted from one side to the other, and the effort has only increased unnatural and artificial distinctions which have intensified hatred and multiplied

CAUSES OF JEALOUSY.

It is very manifest that war has been resorted to in the hope of diverting the people from discontent and insurrection at home, but in every instance the folly has been condemned and the remedy been found worse than the evil. A more mournful example than that of the late Emperor of France cannot be instanced.

Shakespeare makes one of his characters say :

"I well might lodge a fear
To be again displaced; which to avoid,
cut them off and had a purpose now
To lead out many to the Holy Land,
Lest rest and lying still might make them look
Too near into my state. Therefore my Harry,
Be it thy course to busy giddy minds
With foreign quarrels; that action hence borne out
May waste the memory of former days."

Bitter indeed has been the experience of every such resort, and it has been proved that

"War is a game, that were their subjects wise,
Kings would not play at."

It is painful to see amid the solemn memorials of St. Paul's Cathedral in London that genius has consecrated its finest works of art to commemorate great warriors; while love of country is not inconsistent with love of man, yet the religious principle of the peace movement is that we are to practise the golden rule and to love our neighbor and let the claims of humanity supersede those of nationality.

The effect of such idolatrous love of martial prowess is to engender and foster the war spirit. The heroic character is not set before us for our imitation in the Bible except it be in the practice of a patient and moral courage which made God the ally of every witness to His cause.

"Christianity," says Bishop Watson, "quite annihilates the disposition for martial glory."

The testimony of men distinguished for learning and observation is of much value in this connection. Says Gibbon, the historian, "As long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst for military glory will ever be the vice of the most excellent characters."

Says the Earl of Shaftesbury, "'Tis strange to imagine that war, which of all things appears the most savage, should be the passion of the most heroic spirits."

It is strange that with all the development which learning and the arts have made, and with all that enters into the intellectual and material progress of the race, and under the light of the glorious Gospel of peace, Christian nations have not yet consented to abolish war.

And if in this closing decade of the nineteenth century, and in this great city, the marvel of American growth, and amid all these tokens of international comity, we, as a Congress, shall be the honored instruments of creating a public opinion in favor of peaceful arbitration of national differences it will, indeed, be a glorious achievement.

Public opinion is a powerful element in the regulation of society and governments. And it is to an enlightened public sentiment we are to trace everlasting and beneficial reformation in laws and manners.

What a happy consummation then would it be if by God's Spirit and His word, and through the agency of His people, we should sing such praises as those of Moses and Miriam, when without a weapon they beheld the victory of faith, and we should learn not to trust in the spear and shield and sword but in the power of *Truth*.

This Peace Congress cherishes the hope that the time is coming when "grim-visaged war shall smooth its

wrinkled front," and we shall "hang up its bruised arms for monuments" of a repeated folly, when we shall no longer witness the awful spectacle of mangled limbs and groaning sufferers, left to die on the field, or to linger out a weary life, burdened with all the miseries of pain and infirmities. Surely it is worth our study and prayers and our united labors to persuade men that might does not make right, that there is something nobler than shedding human blood for any cause, that it is the part of Christians and wise men, to substitute the olive branch for the sword, and the Dove in place of the Eagle, and to enthrone Reason with the sceptre of Love, in place of Hate and Revenge.

As the motives which lead to war are contrary to the whole teaching and spirit of the Gospel, we feel bound to uphold and advance every effort whose object is to promote peace.

It may be said that war has the claim and prestige of antiquity. So has almost every error and wrong whether it be human slavery or intemperance or idolatry and the grossest forms of superstition.

"There is not, it may be," says Lord Clarendon, "a greater obstruction to the investigation of truth, or the improvement of knowledge than the too frequent appeal and the too supine resignation of our understanding to antiquity."

Christ came to make all things new and to do away with the traditions and follies by which men had been held captive.

The forces of His religion are revolutionary by peaceful methods, and He shall overturn and overturn until thrones and dominions and principalities and powers upheld by guns and bayonets shall give place to those laws which in the moral universe are as mighty as are electricity and gravity in their silent strength in the world of matter.

Says Bishop Watson:

"I am persuaded that when the spirit of Christianity shall exert its proper influence over the minds of individuals and especially over the minds of public men in their public capacities; over the minds of men constituting the Councils of Princes, from whence are the issues of peace and war,—when this happy period shall arrive, war will cease throughout the whole Christian world."

We have for the authority and principles of this Congress the benediction of Christ Himself: "Blessed are the peacemakers, for they shall be called the children of God."

And these are His own words of condemnation of those who resort to war: "They who take the sword, shall perish by the sword." When the offended disciples would invoke vengeance upon the unbelieving Samaritans, by calling down fire to consume them, He said, "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them."

We cannot but hail it as a sign of the increasing power of Christianity, that the disposition to adjust national differences by arbitration is increasing. Before the birth of Christ, the normal condition of the world was that of warfare.

Nations of the greatest culture, as well as the savage and unlettered, were in perpetual hostility. But Christianity has been more and more leavening, and wars have not been so frequent in the Christian era as before. It is

a significant fact, that at the birth of Christ, the temple of Janus was for the first time closed.

These gates have been open for long periods of continued hostility, but then there was a general lull in the storms of human passion, as if the world strove intent upon the advent of the Prince of Peace.

The prophecies of the Bible lead us to hope that the time will come, when "nations shall learn war no more." The legacy which Christ left His people was "Peace!" and as we drink of that spirit, we shall commend His religion.

The early Christians renounced revenge and war, and, says Clarkson, "It was not until Christianity became corrupted that Christians became soldiers."

Marcellus was a centurion in the legion called Trojana, and when he became a Christian he threw down his belt at the head of the legion, saying he had become a Christian and that he would serve no longer. Even after Christianity had spread over almost the whole of the known world, Tertullian informs us "that in the Roman armies not a Christian could be found amongst them."

The plea that war was allowed under the Old Testament is easily answered by the fact that "grace and truth came by Jesus Christ." It was said of old time "an eye for eye," but Christ said "love your enemies."

It has been said that good men have advocated and taken part in war. For answer to this it may be said, many good men have resorted to practices which an enlightened conscience condemns. Saul of Tarsus verily thought it was right to do many things contrary to the name of Jesus, and he took the sword of persecution; but the same power which converted him has changed the opinions and prejudices of men as fierce and misguided.

The progress in the development and practice of the principles of the Peace movement is far more to be cherished and extolled than that in mechanics, agriculture or the arts.

Michael Angelo took for his motto the sentiment, "I still learn," and in the study of history and of God's providence, of the Bible and of mankind, we still learn that war is an unmitigated evil. Said Dr. Johnson: "There is reason to expect that as the world is more enlightened, policy and morality will at last be reconciled." Said Henry Clay, the patriot orator and statesman of America, when the war cloud was about to burst upon our land: "If it were compatible with my official duty and physical strength, I would visit every town, village or hamlet in this wide Union and entreat the people to solemnly pause and contemplate the awful gulf which yawns before them. I would beseech high Heaven to visit us with plague, pestilence and famine or any other scourge, rather than a blind and heedless enthusiasm for military renown."

We have great reason to rejoice that the people with their representatives at home and abroad are sharing in the same spirit. Surely it is a happy sign, when in the English Parliament we read that Mr. Cremer moved "That this House has learned with satisfaction that both Houses of the United States Congress have authorized the President to conclude a treaty of arbitration with any other country, and this House expresses the hope that her Majesty's government will, at the first convenient opportunity, open up negotiations with the government of the United States with a view to the conclusion of such a

treaty between the two nations, so that any differences or disputes arising between the two governments which can not be adjusted by diplomacy shall be referred to arbitration."

This is a matter of much encouragement and it is more to rejoice over than the building of cities or the discovery of mines.

The present condition of Europe is enough to convince us that war does not produce a lasting peace, for the menace of great armies is a constant source of suspicious imitation and a provocative to deadly conflict.

In contrast with this condition we would cite the historic precedent of Pennsylvania. Says another: "The security and quiet of Pennsylvania was not a transient freedom from war, such as might accidentally happen to any nation, but she continued to enjoy it for more than seventy years and subsisted in the midst of six Indian nations without so much as a militia for her defence."

Says Clarkson in his life of William Penn, "The Pennsylvanians became armed though without arms; they became strong though without strength. They became safe, without the ordinary means of safety. The constable's staff was the only instrument of authority amongst them for the greater part of a century; and never, during the administration of Penn, or that of his proper successors, was there a quarrel or a war." What an argument for, and illustration of the efficacy of disarmament!

The more we study the subject in every light, the more we are persuaded that, reason and Christianity guiding its conclusions, history and the highest philosophy of government, must condemn the practice of war. As we contemplate the long train of evils which it entails upon the race, of arson and plunder, of rape and murder, of every immorality of which the ungoverned nature of man is capable, leaving want and widowhood, orphanage and imbecility in its path, unfitting men for the pursuits of peace and the enjoyment of domestic happiness, crippling not only the body, but all the resources of the nation's life, we are resolved to seek peace and promote it on earth.

Says Lord Clarendon in his essays:

"War introduces and propagates opinions and practices as much against heaven as against earth; it lays our natures and manners as waste as our gardens and our habitations; and we can as easily preserve the beauty of the one as the integrity of the other, under the cursed jurisdiction of drums and trumpets."

We hail the signs of the times, we set before you this long list of treaties which plead for continued arbitration. We unfurl our flag bordered with white, the emblem of the pacific spirit of the nation and we gladly greet the gracious comity which extends a life signal to us. We behold these Peace Congresses, assembling in the centre of the world's progress and power, and we believe in persistent hope, which shall work on

"Till the war drum throbs no longer
And the battle flags are furled
In the parliament of man,
The federation of the world.

"Then the common sense of most
Shall hold a fretful realm in awe
And the kindly earth
Shall slumber, lapt in universal law."

We bid you then God speed. Let the echo of the angels' song fill the earth and skies: "Peace on earth, good will toward men." May the sweet blessing of Peace rest upon our assembly to-day and may we rise from our deliberations animated by the spirit of that hymn which says:

"Live for those who love you
For those who know you true;
For the heaven that bends above you
And waits your coming too.

"For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that you can do."

CUSTOMS TARIFFS AND PEACE.

History has repeatedly imparted the lesson that peace may be destroyed by the imposition of taxes when enacted without the consent of the people, also, that it may be promoted by a reciprocal Customs Tariff between various countries.

The tax on tea demanded by Great Britain of her American Colonies furnished a striking example of the former conditions, inasmuch as the resistance to it was the forerunner of our war of independence which was, moreover, essentially a war to secure freedom of market.

In a similar way a tax on salt during the reign of Louis the XVI. helped to mature the deep discontent which ended in the French revolution with its attendant bloodshed and misery.

At a later date Napoleon undertook to direct the trade of Europe, and on *that* broke his power. He made Russia at the treaty of Tilsit agree to what he called the Continental System. This was a blow at English commerce and led to English efforts in Russia to break the treaty. Practically it was violated. Then Napoleon, in the utter selfishness of his purpose and with his usual disdain of evil consequences to others, felt compelled to invade Russia.

The Russian army was at first under an English general and was practically directed by Englishmen throughout. One cannot say exactly that tariff, in our present sense of the word, led to this war, but it is undeniable that struggle for freedom of trade did.

More modern times have given examples of the peaceful influence of a Customs Union between different governments.

The Zollverein starting in the year 1819 by the union with Prussia, in its customs tariff, of a few of the minor neighboring States and then gradually enlarging its circle, till it finally included all the various German governments, greatly helped to maintain peace between them for more than forty years, though jealousy of each other existed. Unfortunately, however, as we have to remember, in 1866 under the lead of Bismarck, the great wave of unity which swept over the German people forced a war on several of the governments in order to effect a political union, which resulted finally in the establishment of a German Empire.

While thus certainly the Customs Union had proved impotent to prevent a clash of arms after so long a reign of peace the grounds for its interruption were so exceptional as not entirely to negative through this example